# FOREWORD

Definitely all Praise is for Allah. We Praise Him, seek His help and ask for His forgiveness. We seek refuge in Allah from the evil within ourselves and from our evil actions.

Whomsoever Allah guides, non can misguide him. I bear witness that none has the right to be worshipped but Allah, alone, having no partner and I bear witness that Hadrat Muhammad (SAW) is His obedient servant and Rasul. Blessings be upon the Sahabah (RA).

In this morally declining age, people who read a few books on Islam in the comfort of their homes without any sacrifices have formed a habit of passing judgement on pious righteous knowledgeable persons whose sacrifices cannot be compared. We have embarked upon a series of brief life stories of the four Imams of Fiqh.

Mostly, we have rendered a non-literal translation of the urdu original by Hadrat Moulana Makbool Ahmed Suhaarwi (RA), with minor additions of our own.

The aim of this work is to create respect, love and honour for those who truly deserve it and to realise the insignificance of our meagre efforts towards the upliftment and maintenance of our Deen. It is also hoped that a thirst will be created for more details in this regard. These series may be easily adopted as part of the syllabi for Madressahs and other Islamic educational institutions.

May Allah Ta'ala reward all those who enabled us to put these pages to print and include us in their duaas and may He accept these minor efforts for His Deen.

A.H. Elias (Mufti)
Shawwal 1415
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# INTRODUCTION

You have read in the brief biography of Hadhrat Umar(R.A.) the extent of his sorrow and the great uneasiness that prevailed amongst the Muslims upon the passing away of Rasulullah (S.A.W.),the chief of the two worlds.

Hadhrat Umar(R.A.),the pious,brave,intelligent and courageous person who moved about wielding a sword announcing that he would chop off the head of the person who says that Muhammed(S.A.W.) has passed away.Hadhrat Abubakr (R.A.),understood that whether you be a Nabi,a Rasul, a king or a lieutenant,nobody can be saved from death.Thus he remained silent and adopted patience.Then, after consultation with the elders of Madinah, Hadhrat Abu Bakr(R.A.) was made Khalif.All, old and young accepted his Khalifat.After choosing Hadhrat Abubakr as Khalif, many other responsibilities were delegated to various muslims.Someone was made a Qazi for Haj.Another person was made a governor and another was made a Zakaat collector.Others were given the task of being military generals and sent out whilst others remained in Madinah.

Some Muslims volunteered to teach others whatever Rasulullah(S.A.W.) said and did,how he performed salaat,how he fasted,during which time he abstained from food,how he performed Tahajjud salaat,to whom he gave charity to and to whom he did not,those things which he commanded us to do and those which he forbade,how he made wudhu and when he performed salaat during the summer months and whether the times remained the same during the winter or did they change,whether he read namaaz while ill or whether he left it aside and did he read the complete salaat while on journey or did he shorten it,how and when he performed the salaat of Fajr,Zuhr,Asr,Maghrib and Esha and their quantity,how and with which things was Tayammum performed,what is masah and how is it made,during which times can sajda and salaat be made and during which times should it not be made,which salaats should the Imaam recite in a audible voice and which ones silently,how should the Eid,Eid-ul-Adha and Jummah salaats be performed,what breaks the namaaz and what renders it makrooh.One or two things.

In life there are all things;-eating drinking,death and illness,war and peace,marriage and nikah,Aqiqah and Qurbani.In all these affairs there is love and animosity and laws have to be made and rules laid down for all activities.Islam does not terminate with salaat , fasting , Haj and zakaat.The punishment for stealing is stipulated and so is the punishment for robbery,looting lying and deceiving.Rasulullah(S.A.W.) taught the Muslims about all matters and the laws for each.These were the people who were steadfast on spreading the teachings of Rasulullah(S.A.W.).They gave lessons on every aspect and they also taught the daily etiquettes of Nabi(S.A.W.) called the "Sunnat".

## SAHAABAH AND HADITH

Those who stayed in the service of Rasulullah(S.A.W.) and listened to his sayings are called the Sahaba.Those words which were spoken from the blessed tongue of Rasulullah(S.A.W.) are called "Hadith".Rasulullah(S.A.W.) taught every aspect of Deen to the Sahaabah(R.A.).

## HOW DID THEY OBTAIN THE HADITH

The Sahaaba spent most of the time with Rasulullah(S.A.W.).In this time,if they had to do some household errand or the other,then whenever they returned they inquired from the others as to what Nabi(S.A.W.) had ordered in their absence and what he had asked them to abstain from and this they immediately learnt.Nevertheless,some Sahaba knew more than others.

## PUNISHMENT FOR FALSE/FABRICATED HADITH

Rasulullah(S.A.W.) said that if anyone attributes anything to me which I have not said then his place is Jahannum.Thus Sahaba used to memorise the Hadith word for word which they learnt and never altered - no additions or subtractions were made.

## HADITH -E -QOLI AND HADITH-E-FAELI

We must also remember that whatever Rasulullah(S.A.W.) stated with his blessed tongue is called Hadith-e-Qoli,and what he did and acted upon is called Hadith-e-Faeli.Understand it in this manner that Rasulullah(S.A.W.) said that at the time of wudhu ,wet your fingers.This is Hadith-e-Qoli.Then the chief of the two worlds interlaced his two fingers.This is Hadith-e-Faeli.

This Hadith is also called Hadith-e-Takhil.We are talking about the age when Muslims were enthusiastic in adhering perfectly to the all that was said by Rasulullah (S.A.W.).Rasulullah(S.A.W.) was imitated in his dressing, walking,eating and drinking.This is called the" Sunnat ".

These people helped the poor,worried about the well-being of the neighbour,were affectionate to the children,respected the elders,and treated them respectfully.Above this they also narrated the Hadith and acted as Nabi(S.A.W.) acted.

Amongst the Sahaba were those who remained in Madinah to teach the Muslims and to explain to them the sayings of Nabi(S.A.W.),and those who moved to other cities.Wherever they went they taught the Hadith and the way of Nabi(S.A.W.).Hadith was taught to the people of Basra and Kufa and in this manner,thousands of Hadith reached many places.

## NARRATION OF HADITH AND THE STATUS OF THE NARRATORS

In quoting a Hadith it is necessary to state who mentioned the Hadith and who heard it.Then,after the first to the second to the third.This sequence is called the chain(sanad).For example-Imaam Bukhaari wrote the Hadith "actions depend on intention."If the intention is not good then leave aside bad actions,even the good ones do not reap a reward.Before mentioning the text of this Hadith,it was stated that we heard it from Humaidi,who heard it from Sufyaan who heard it from Yahya bin Saeedul Ansaari who heard it from Muhammed bin Ebrahim who heard it from Alqama bin Waqaas Laith who heard it personally from Umar Farouk whilst he was seated on the mimbar that Rasulullah(S.A.W.) said that"actions depend on intentions".Thus the chain link from Humaidi till Rasulullah (S.A.W.) is called "sanad",and what Rasulullah(S.A.W.) said is termed "Matn Hadith"(the text of the Hadith).

Understand this also that because of the spiritual contact the Sahaaba had with Rasulullah(S.A.W.),their status is so high and lofty that one cannot even imagine any incorrect narration from them.Rasulullah(S.A.W.) himself has likened them to the"stars in the sky".The Quraan Hakeem has addressed them as the"Khair Ummat"(Best amongst the Ummat),and"Ummatow-wasatta"(Most Noble and Superior Jamaat).

In Surah Hujeraat,Allah has addressed the Sahaba by stating that :Allah has created the love of Imaan in their hearts and has imbibed Imaan in their hearts and has filled their hearts with the order of Allah with the detestment and hatred against disobedience,cowardice,Kufr and Fisq(which includes false narrations,lying and deceiving.)

Similarly,many aayats praised the truthfulness,trustworthiness and honesty of the Sahaaba(R.A.).Besides this,the famous saying of Nabi(S.A.W.) states that the best era is my era ,and then the era after it and then the era after it,After these three eras general goodness terminates because habitual lying became prevalent.

As far as the Sahaaba are concerned,they are pure gold.Any amount of research and investigation will prove them to be pure.After the Sahaaba,every narrator had to be investigated - whether he narrates wrongly,or does he do so in jest, as a joke or a lie.Has he broken a pledge or has he been dishonest to anyone.Is he not like a common street man.Does he cause a scene/confusion without cause.Is his memory sound - or is he old due to which his memory fails him.

If he was free from the above flaws,then the people recognised him as pious,honest,stable,reliable and noble.Such a narrator is termed "aadil".His narrations are classified as reliable and correct.The Hadith related by that person is called

authentic and reliable.

If for example a "sanad" was completed via six narrators, then it is necessary that all these six be "aadil".If from amongst them,even one is found to be lacking in any requirement such as; anything was found to be incorrect in his narration ;or it was discovered that his memory was not good even though he is pious;or he was so old that he no longer remembers anything;or a flaw was found in his character,for example that he breached a promise or that he deceived someone or usurped someone's trust,then that narrator is classified as "Majroo",due to which the entire "sanad"becomes weak.The narration is weak and the hadith with such a sanad becomes weak.

## WHY DO WEAK AND FABRICATED HADITH BECOME FAMOUS.

Muslims used to love their Rasul.They would sacrifice themselves for Rasulullah(S.A.W.).If anyone said that Rasulullah(S.A.W.) said this,they would immediately cede to it.

Do you not notice that,these days whenever a person hears that a famous person has come from a certain place then people immediately flock around him and in this manner many deceivers make millions of rands.

Similarly in those days when someone said that Rasulullah(S.A.W.) said such and such a thing then no one dared to say that it is fabricated.

When the era of the Sahaba ended,and the era of habitual liars became the order of the day, then some people,especially those who cherished leadership,noticed that the Muslims respected the Hadith and saw this as an opportunity to not only add to the Hadith but also to fabricate it.

In Madinah,there were Ulema of high calibre who realised this but at that time nothing was done to stop this fitnah(tribulation),and no compilation or kitaab was prepared to sift out the correct Ahaadith from the fabricated ones.

Allah made it such that in this era,such an Aalim was born who scrutinised Hadith all his life and pondered as to when and where a particular Hadith was narrated ,who narrated it ,what work did he do.He undertook distant journeys and investigated the authenticity of various Hadith by questioning not one or two but thousands of great Ulema and then sifted the reliable narrators from the unreliable ones.

Rasulullah(S.A.W.) has said that after death ,pious children will also be useful and the knowledge of Quraan and Hadith which one learns and teaches will also be useful.This

is why many great Ulema spent their entire lives in these noble works.It was these people who established their own Madressahs in which thousands of students obtained the knowledge of Quraan,Hadith and Fiqh.

In this very age and from this very group of people there emerged one Imaam Malik (R.A.)about whom we are now going to discuss.

## RESPECT FOR HADITH

Imaam Malik(R.A.) was a very pious person.His respect for the Hadith was so great that you will be left in amazement on hearing about it.

Once,while teaching the Hadith,a scorpion managed to get into his garb and began stinging him at the waist.He remained sitting respectfully and continued the lesson without moving nor terminating the lesson before its time.
When he completed the lesson,he lifted his kurta and realised that the scorpion had bitten him seventeen times.

The students mentioned that they had noticed that his face was changing colour but they did not have the courage to question him and nor did he say anything.This is what the etiquette of the Hadith was and this is what true love for Nabi(S.A.W.) is.And what a sincere love this was that when engrossed with the sayings of Rasulullah(S.A.W.),then the concern for life or death also disappears.

On this occasion we are reminded of the event of Mahmood Ghasnawi written by the scholars of the inner self.He once stayed in a room wherein there was an arc.On a shelve therein there were a few pages of the Noble Quraan.He stayed awake the whole night with the thought that it is disrespectful to sleep where the pages of the Quraan are present.

Before Imaam Malik came to deliver the Hadith lessons,he
used to perform Ghusl,adorn expensive clothing,apply ittar and comb his hair.

The students sat with their heads lowered and they turned the pages in such a manner that no sound was heard.All this was done because the words of Rasulullah(S.A.W.) were to be heard.The entire floor of the classroom was carpeted and not a twig was to be seen anywhere.

## THE FAMILY OF IMAAM MALIK.

Imaam Malik's fathers name was Anas.He was from a lofty,high lineage.His great

grandfather was a resident of Yemen whose name was Amir and who came to Madinah.His grandfathers name was also Malik-Malik bin Amir.He was of those who seen the Sahabas.He was in the service of Hadhrat Uthman Ghani(R.A.).When Hadhrat Uthman(R.A.)passed away,then it was this very Malik who retrieved his body from the enemies and buried it.He also heard narrations from Hadhrat Umar,Hadhrat Uthmaan,Ummul-Mu'mineen Ayesha, Talha and Aqeel(R.A.).

Imaam Malik's father,Anas heard narrations from Hadhrat Abdullah bin Umar,and in this manner the whole lineage were enriched with Ilm(knowledge).

Whenever Imaam Malik lectures then he states that"I have heard from my father Anas who heard from his father Malik" or"Malik bin Amir heard from Hadhrat Umar"(or Hadhrat Uthmaan or Hadhrat Ayesha[R.A.])

This same sequence is adopted in Hadith lessons up to today.Wherever there be any imparting of Deeni Ilm,especially those courses wherein Hadith is taught,
this same sequence of mentioning name by name is still maintained.

## IMAAM MALIK'S BIRTHPLACE

Imaam Malik was born and bred in Madinah,where Nabi(S.A.W.)'s resting place is.Madinah was a place where each Aalim is as great as the next and ulema came from far and wide to visit the resting place of Rasulullah(S.A.W.),to obtain blessings(spiritual illumination).

## AN IMAAM OF MADINAH

Amongst the Ulama of Madinah was Hadhrat Qasim bin Muhammed bin Abubakr(R.A.),who was the nephew and student of Hadhrat Ayesha(R.A.).Urwa(R.A.) was the son of Hadhrat Zubair(R.A.),who was the nephew and student of Hadhrat Ayesha (R.A.).Nafe(R.A.),who was fortunate enough to stay in the blessed company of Hadrat Abdullah bin Umar and remained in his service for thirty years.Not only this,he also was in the service of HadhratAyesha(R.A.),Umme-Salma(R.A.),Hadhrat Abu Huraira(R.A.) and Hadhrat Abu Saeed Khudri(R.A.).

## AS A STUDENT OF NAFE

For as long as Nafe lived,Imaam Malik attended his lessons.He used to say that when Nafe narrates from Abdullah bin Umar,then there is absolutely no doubt and no need to receive another "sanad"(chain of narrators) from anyone else.

Those who possess the knowledge of Hadith and hold the status of Sheikhul-Hadith call these Hadith which are narrated from Malik to Nafe and from Nafe to Abdullah bin Umar "Ranjeer"(i.e. when one piece is linked to another and the value is that of gold).

Let us now relate to you that which makes you happy. That there is so much equality in Islam.The one who is superior in Islam is the one who is pious,righteous and pure,and evil/bad is the one who is immodest non-practical and uncultured.

Nafe(R.A.) whom we have mentioned earlier on,was the freed slave of Abdullah bin Umar(R.A.).After freeing him Abdullah bin Umar raised him to such a position that he became the teacher of great,great Ulema and Imaams.And, as mentioned earlier,he remained in the service of his Sheikh for a period of thirty years.Nafe obtained his knowledge of Hadith from Hadhrat Ayesha,and from Abu Hurairah,Umme Salma and Abu Saeed Khudri(R.A.).

**Nafe's Ustaad-Hadhrat Ayesha(R.A.).**

What can be said of Hadhrat Ayesha(R.A.) who had observed the sleep,the wakefulness,the laughter,the speech,the Ibaadat,the mysticism and all the other activities of Rasulullah(S.A.W.).She not only obtained the knowledge but her understanding was such that reputable people also did not possess.

The meaning of Hadith is such that a slight switch in understanding can change the meaning from what to what.In matters of the world ,just as the status of lawyers and barristers increases with their knowledge and ability to extract and deduce laws from other laws,in Deeni issues there are those who use their understanding to elucidate the meaning and purport of the Hadith.Look when the names of Imaam Abu Hanifa.Imaam Malik,Imaam Shaafi and Imaam Ahmed bin Hambal(R.A.) are mentioned then reputable and notable Ulema lower their heads to them,only due to their uprighteousness,piety and the proper understanding of the Hadith.

Once Abu Hurairah(R.A.),who was the Sheikhul-Hadith of Nafe,said that some houses,some houses and some women are unfortunate.

## WHEREIN LIES MISFORTUNE

When Hadhrat Ayesha(R.A.) heard this ,she stated that Abu Hurairah has not understood.Rasulullah(S.A.W.) mentioned the belief of the Jews.Islam does not state that anyone is unfortunate or unlucky.Had he heard the Hadith from the beginning then he would not have said this.

And when she heard Abu Hurairah quoting a Hadith that the dead is punished when the heirs cry,she was deeply regretful that he had quoted this Hadith without pondering.Why would Rasulullah(S.A.W.) say something which is contrary to the Quraan.The Quraan advocates that one's burden will not be carried by another.Someone cries and another receives the punishment?What fault is it of the deceased if his heirs cry ,that he has to suffer such punishment.

## UNDERSTANDING OF THE HADITH REQUIRES UNDERSTANDING AND PRUDENCE

Hadhrat Ayesha(R.A.) explained that the situation was actually this that the funeral procession of a Jew passed by.The heirs of the Jew were crying.Rasulullah(S.A.W.) said that the dead is being punished and the heirs are crying.
The punishment was not due to their crying but due to the bad actions of the Jew and his disobedience to Allah and His Rasul(S.A.W.).
We realise from this that narrating a Hadith is not all.but understanding and investigating under what circumstances it was said.

## THE OTHER USTAADS OF IMAAM MALIK(R.A.)

Imaam Malik also narrates from other elders of Madinah.The most famous amongst them are Abubakr Muhammed bin Shab-al-Zahri(also referred to as Zuhri and Ibn-e-Shab Zuhri),Jafar Saadiq bin Muhammed and Abu Haazim bin Salma bin Dunya.

## IMAAM ZAHRI

He lived amongst great personalities and his narrations appear in Bukhari,Muslim,Abu Dawud etc.It is common knowledge that when these six Imaams ,who travelled far and wide to collect correct Hadith,they did not just accept anyone's stories.No one realises the value of the great knowledge they possessed concerning Hadith.

Without studying the six books,Bukhari,Muslim,Abu Dawud,Nisai,Tirmidhi and Ibn Maja and Muatta Imaam Malik, no one would qualify as a Faazil(Aalim).

Ibn Shab Zuhri is that elder who was so fortunate to have seen the Sahaba:-
Hadhrat Anas(R.A.),
Hadhrat Jaabir(R.A.),
Hadrat Abdullah bin Umar(R.A.),
Hadrat Suhail bin Saeed(R.A.).

Imaam Zuhri lived in Syria.When he came to Madinah, crowds of students flocked at

the gate.Imaam Abu Hanifa was also a student of Imaam Zuhri.Jafar Saadiq was the son of Imaam Baaqir,and they were from the Ahle Bait(family of Rasulullah(S.A.W.).Who accepts Hadith more than them.Imaam Abu Hanifa was fortunate enough to be their student.

At times Imaam Jaafar used to test the students.Once he asked Imaam Abu Hanifa that if someone breaks the four front teeth of a deer while in the state of ihraam,what becomes compulsory on him.Imaam Abu Hanifa replied that he did not know.Imaam Jaafar smilingly asked Imaam Abu Hanifa whether he knew that the deer only has two front teeth and not four.

## ABU HAAZIM

One of Imaam Malik's ustaads was Abu Haazim. He was an elder of very high status.He knew many Ahaadith.Sometimes, he lectured in Masjid-e-Nabawi.So huge were the crowds that there was no seating place.Once Imaam Malik could not find any place so he stood for a little while and departed.When the people inquired from him as to why he went away,he replied that when one listens to the Hadith of Rasulullah(S.A.W.),then one should do so in a peaceful and a tranquil manner.He did not feel it correct to stand and listen.Imaam Malik also heard Hadith from other elders of Madinah as well.

He also benefited from the Ulema of Makkah,Basrah,Khurasaan and Jazeerah.However he did not leave Madinah for this purpose but benefited from them when they came to Madinah.

## IMAAM MALIK HAD SEVENTY FIVE USTAADS.

Imaam Malik writes in his book "Muatta",the full name of which is "Muatta Imaam Malik",that his ustaads number seventy five.

Imaam Malik learnt from many elders but especially from Rabee.Rabee's full name is Abu Uthmaan Rabee-ul-Raii.

Rabee was amongst those who did not see Rasulullah(S.A.W.) and studied by the Sahaba.He was pious and of high calibre.Also worth remembering is that one who saw Rasulullah(S.A.W.)[in the state of Imaan etc.] is called a Sahaabi.One who saw a Sahaabi is called a Tabi,and one who saw a Tabi is called a Tabi-Tabieen,(R.A.).

Imaam Malik had such a high affinity to Rabee that people referred to Rabee as Sheikh Malik,and wherever Rabee's name is mentioned in books,it is written as Sheikh Malik.

His lessons were held mainly in Masjid-e-Nabawi.He left the people speechless with his astonishing intrigues.His lessons were attended by great scholars such as Imaam Malik,Hassen Basri,Auzai and Yahya Ansaari.Imaam Malik used to say that since the death of Rabee,the taste of Jurisprudence is diminishing.

**Now listen to a heart warming incident.**

Rabee's father's name was Farrakh.When he left for Khurasaan during the war,he left thirty thousand dinars with his wife with the instruction that she should look after it cautiously.Rabee was soon to be born.After his birth his mother saw to his education and upbringing.

When Farrakh returned after twenty seven years,his appearance had changed and old age had replaced youth.
Rabee was young ,knowledgeable and stately.He taught reputable Ulema ,Hadith and Fiqh in Masjid-e-Nabawi.Farrakh entered his house and was rebuked by Rabee for entering without prior permission.Farrakh said that it was his own house and he has come to it.There was a commotion in the locality that someone has entered the house of Rabee.Imaam Malik also came and requested Farrakh to occupy another home instead.

Farrakh said that it was his house and that his name is Farrakh and that he had returned after twenty seven years.

His wife heard the voice and name of her husband from inside and came running out.Then the father embraced the son.To put it in a nutshell,they all recognised each other. When, after meeting each other,they began speaking as father and son,Farrakh asked what was left of the thirty thousand dinars.His wife replied that he should not be perturbed as all of it is kept safely.

When Farrakh went to pray in Masjid-e-Nabawi,he saw that his son was the Imaam.Reputable Ulema were listening to his speech with their heads bent.On his return ,he remarked to his wife that Rabee has reached a high stage.

His wife asked whether this dignity and position of the son was more valuable than the thirty thousand dinars.Farrakh replied that for that position and dignity let alone thirty thousand,three hundred thousand can be sacrificed. He remarked further that when he (Rabee) quotes the Hadith by saying "Rasulullah(S.A.W.) said,"it seems as if the angels are shading him.

Then his wife said that it is all right because the treasure of thirty thousand dinars is

buried in his chest.

Imaam Malik was always in the service of great,notable and pious elders.He attended the lessons of the Ulema,Muhadditheen(scholars of Hadith) and Fuqahaa(juro-consultants)of the time who had no equal.

He always said that he was seated amongst high-ranking Fuqahaa and not by fools.He stated that I have seen seventy Sheikhs by the pillars of Masjid-e-Nabawi who say "Rasulullah[S.A.W.] says" but I do not sit by them for they were not cautious about the knowledge of Hadith.Some, due to ignorance spoke lies, others were not aware of the reality of Hadith and some were completely ignorant and were there for show.

A student of Imam Malik states, that his Ustaad used to say that there are also such holy people in Madinah that if they lifted their hands[made dua] then rain would fall shortly but these are mainly pious and devotees.Narrating of Hadith and rending of Fatawa is something else.

The narrator of Hadith thinks that what is coming out from his mouth and on the day of Qiyaamat where this affair reaches.

Imam's nephew Ismael said, my paternal uncle used to say that the knowledge of Hadith is Deen."Be careful who you seek it from.I have seen seventy persons saying "Rasulullah[S.A.W.] said", but did not learn from any one of them.These people were so trustworthy that if the whole treasury was entrusted to them there would not be a difference of one hair on their trustworthiness but these were not people who were versed in the science of Hadith.

He also used to say that whatever the people said,they did not understand.

## IMAM MALIK HAD A POWERFUL MEMORY

Imam Malik had a strong memory.What he heard he memorised.Once, he proceeded along with his Ustaad,Rabee to Imam Zuhri.On that day Imam Zuhri narrated forty Hadith.When they went the next day to the gathering Imam Zuhri asked for his book so that he may lecture,of what benefit was the previous day's lecture.

Rabee said that there was such a person present in the gathering who will narrate the forty Hadith of yesterday without hesitation[swiftly].Zuhri inquired as to who that was.Rabee mentioned Imam Malik's name,who narrated all of the forty Hadith.There was absolutely no mistake in zabar or zer(ie. that is word for word).Imam Zuhri was

dumbfounded/astonished.

## ENTHUSIASM FOR KNOWLEDGE

Enthusiasm for Ilm[knowledge] is also a boon from Allah.Just as life and wealth are mediums through which one attains knowledge,so too is the supervision of pious and intelligent parents.The incident of Sheikh Abdul Kadir Jilani where his mother advised him not to speak lies,is written in the smallest of books.

His Ashrafyah[money] was hidden in his clothing.The caravan was ambushed and the thieves asked him what he had.He openly admitted that he had forty Ashrafiyah.The affect of his truthful statement was that the leader of the thieves and the other thieves repented.

The greatest role in the upbringing and education of the child is that of the mother.When we read about the lives of the great elders,then it becomes apparent that when the mother is religious and respects Allah and His Rasul then she can transform her children from what to what.You have just read the condition of Imaam Rabee's mother.How,instead of hoarding the gold coins her husband had given her,she spent the three thousand dinars to make her son an Ustaad of other Ustaads and Imaams.

In this world many such people have passed who have neither had wealth,nor did their parents have the power and the strength,and nor did they have close relatives who could assist them.They were deprived of the rightful supervision when their guardians slept in the lap of death.They gained knowledge because of their enthusiasm to obtain Ilm and the concern of their mothers.

Sometimes poverty was experienced in the process of obtaining knowledge,but they bore it willingly and their thirst for knowledge maintained their steadfastness in the search for Ilm.Today,history is enriched with their remembrance.

Up till today there are fortunate students who sit under the shade of trees and take advantage of the light from lamps and they remain engrossed in the search for Ilm.This is true achievement and these are the successful ones who accord high ranks.Imaam Bukhari,whose book is read in every Darul-Uloom around the world,also passed such days, chewing the leaves of the trees in the jungle,but he remained steadfast on the road to Ilm and never lost courage.

Imaam Malik also passed such difficult times whilst seeking knowledge that at one time he had to sell the wood from his roof to make ends meet.

He used to say that perfection of Ilm is not reached until one has not tasted poverty,and it does not diminish the thirst for Ilm.

In the heat of the Arabian afternoons,he used to present himself punctually in the service of Imaam Nafe.Just see how this enthusiasm for Ilm carried him from where to where,that today whenever his name is mentioned then heads bow in respect.

Imaam Malik attended the gathering of Imaam Nafe for twelve years and became his deputy.You have also read about the amount of respect and dignity for Imaam Malik's gatherings surpassed that of Kings .

## ERA OF ABASSI'S GOVERNMENT

Imam Malik was born when the Bani Umayya government was at it's height or peak.But after sixteen years,by the time the Imam occupied the seat of imparting Ilm and became famous,the government of the Bani Ummaya had become weak and unstable.

The Bani Ummaya government is the same one(during the time of Yazid)which created detestment and rage in the hearts of the Bani Fatima when Hazrat Imam Hussein(R.A.)was martyred.

With the decline of the Bani Ummayya,the Bani Fatima and Ulawi Saeedi tried to get the government back but the Bani Abbas rose against them.

The children of Sayyida Fatima and Sayyidina Ali(R.A.) were called the Sayyeds,and the children of Hadhrat Ali(R.A.)'s from his other wives were called Ulawi.They openly claimed that the right to Khilaafat belonged to them and neither to the Bani Ummaya,nor to the Bani Abbas.

It so happened that one Sayyed(Abu Hisham Ulawi) made a will in favour of Muhammed Abbasi and the Abbasi's received the right to stand for Khilaafat.

The Sayyeds became rivals of each other.The children of Sayyida Faatima and those of Hadhrat Ali(R.A.)'s other children were at logger-heads with each other.

On the termination of the Ummayya Khilaafat,the first Abbasi governor was Safaa.After him was Manzoor,who began to cut the roots of the Bani Faatima and Ulawi Sayyeds.

We have explained these differences in the life of Imaam Malik because the Ulema and

the Imaams loved and had faith in the children of Rasulullah(S.A.W.) whom we call the "Ahle Bait Rasul",and they desired that instead of the Ummayads and the Abbasis,the children of Rasulullah(S.A.W.) should rather gain Khilaafat,because they are more deserving.

We have discussed Manzoor and that he was the enemies of both the Sayyeds(the children of Sayyeda Faatima and those of Hadhrat Ali(R.A.),the Ulawis.).He regarded them as his opponents and therefore started cutting them off at the roots.

Becoming frustrated with the oppression of Manzoor,the Sayyeds held a meeting in Madinah and made Muhammed bin Hassan bin Ali(the grandson of Hadhrat Hassen(R.A.),who was very pious,uprighteous Sayyed and their leader.He was called Nafs-e-Zakkiyah(Pure,clean soul).He fought against Manzoor and many were on his side but fortune was not on his side and he was martyred in the battlefield.

After him,his brother Ebrahim also fought against Manzoor with great zeal and might but he was also not successful.He was killed after a few months.Manzoor deduced that the people of Madinah were especially against the Khilaafat and the government so he dispatched his half brother,Jaafar as governor to Madinah.

The government knew that if Imaam Malik issued a divorce by force or compulsion then the divorce would not be divorce meaning that if someone forced him to swear allegiance,he would not do so.Besides this,he had already issued a Fatwa that Hadhrat Nafs Zakkia is the rightful Khalif.Therefore,on reaching Madinah,Jafar started taking allegiance for Mansoor afresh.He sent a message to Imaam Malik not to classify the allegiance as impermissible.

## ALLEGIANCE BY FORCE IS NO ALLEGIANCE AT ALL.

Whoever approached Imaam Malik for a verdict about taking allegiance,he replied in the negative.On this the administration of the government ordered seventy lashes for Imaam Saheb.

Imaam Malik,the Imaam of Darul-Hijraat (land of Hijrat)-who repeated "Rasulullah said" for sixty two years-who spread Hadith and Fiqh amongst Arab and non-Arab had his khurta removed by the government,who whipped him seventy times with both his hands slipping from the shoulders,and his entire back immersed in blood.Then he was seated on the back of a camel for publicity.

The people of Madinah observed in the bazaars,the alleys and the localities that here was Imaam Malik,who sacrificed himself for the name of Rasulullah(S.A.W.),tied on

a camel,dripping with blood from the whipping,but from tongue of the lover of Haq(truth) came only this"Whoever knows me and whoever does not know me,listen!I am Malik,the son of Anas.I say forced divorce is against the Shariat(and forced allegiance is also no allegiance).

When he was lowered from the camel,then he went to Masjid-e-Nabawi and performed two rakaats salaat with his blood soaked clothes.

When Manzoor Abbasi was informed that Jafar had behaved so harshly to Imaam Malik then he had him seated on a donkey and had him brought back to Baghdad in utter humiliation.He deposed him.

When the government stabilised,Manzoor proceeded for Haj the next year and came to Madinah.During his student years,Manzoor was the companion of Imaam Malik.Both sat with total respect in front of the same Sheikh(teacher).Thus Imaam Saheb went to meet Manzoor.

Manzoor behaved most cordially with Imaam Saheb and swore by oath that he never ever gave permission to Jafar to deal with him in such a manner.Manzoor presented the robe of honour to Imaam Saheb.As per custom,the chamberlain wanted to put it on Imaam Saheb's shoulders but Imaam Saheb moved away.Manzoor rebuffed the chamberlain and instructed him to send the robe to the house of Imaam Saheb.

When Manzoor came to realise that the Ulema are against his government then,contrary to habit,he summoned Imaam Malik at night.He also called two outstanding Fuqahaa,Ibn-e-Abi Zahb and Ibn Samaan.Imaam Saheb performed ghusl and adorned the Kafn and came to the court of the government.

## FACE TO FACE IN THE COURT OF MANZOOR.

Manzoor said that he has received information which has made him feel very sad.He asked the Ulema to advise him if he has any flaws but not to speak ill of him and to renegade from his obedience.

Imaam Saheb read the Quraanic aayat:-
"Muslims,if some Faasiq (transgressor) informs you,then testify and investigate his information.It must not be so that due to ignorance you harass the innocent and regret your action.'

Manzoor said."Well,inform me what you think about me."

Imaam Saheb said"Absolve me from answering this question."

Ibn-e-Samaan said,'"Ameerul-Mu'mineen,you are the best from all,you perform Haj,engage in Jihaad,aid the oppressed and are the backbone of Islam and Justice."

Ibn-e Abi Zahb answered frankly "You are the worst of the creation.You utilise the wealth of the Muslims for your own pomp and glory.You destroy the poor,trouble the rich.Say,what answer are you going to present in front of Allah."

Manzoor said,"Look a little what is in front of you."

Ibn-e-Abi Zahb said,"
What will happen,these are naked swords.There is death,but to die today is better than to die tomorrow."

## IMAAM SAHEB'S STATUS ACCORDING TO MANZOOR

On the departure of the two Faqihs,Manzoor said,"I smell the fragrance of burial cloth from your garb.."
Imaam Saheb replied that he was despondent of life.

Manzoor asked,"Subahaanallh! What,will I destroy the pillars of Islam."

After Manzoor,the position went to Mahdi.After two years Mahdi came for Haj.His two sons Haroon and Moosa came with him.He was welcomed by the Ulema and the respectful people near the city.Amongst them was Imaam Malik.Imaam Mahdi saw Imaam Malik,greeted him and embraced him.

## IMAAM SAHEB'S GREAT CONCERN FOR THE PEOPLE OF MADINAH

That year there was famine in Hijaz.Imaam Saheb said,"You are going to that city wherein are the children of the Ansaar and the Muhaajireen.They all live under the shadow of Nabi(S.A.W.).Mahdi took the hint and forwarded twenty five lakh(a hundred thousand)dirhams to Imaam Saheb for distribution amongst the deserving.

He forwarded a further three thousand Ashrafiyyah to Imaam Saheb with an invitation to join him to Baghdad.
Imaam Saheb declined the offer with the saying of Rasulullah(S.A.W.) that "Madinah is better for you if you but knew."So how can I leave the city of the Rasul(S.A.W.).

## RESPECT

The Ulema gave preference to Makkah over Madinah,but Imaam Saheb's opinion was that Madinah is better than Makkah and the mystics feel the same way.

Mahdi then sent a conveyance to Imaam Malik by which he could come to the royal Khilaafat court.Imaam Saheb refused to use it saying that"What courage has Malik got to go riding in those alleys in which Rasulullah(S.A.W.) went walking."Although he was ill he went on foot.

It is recorded that on this journey,Mahdi listened to the Ahaadith compiled in Muatta and also ordered his sons ,Haroon and Moosa to do the same.The sons summoned Imaam Malik who retorted that "Ilm does not go to the courts,those of court come to Ilm."The sons learnt a lesson from this and came with total respect to the lessons.

It is said that Imaam Saheb used to read the Ahaadith himself.He said that it was the pattern of the Madinah Ulema that the students read and the Sheikh listens,so that when the necessity arises then it will be easy to comment or explain.When Mahdi was informed of this ,he advised his sons to read first and let the Imaam will listen.

Moosa was the successor of Mahdi but he did not live for more than a year when Haroon-ar-Rasheed took over the seat of Khilaafat.

Haroon-ar-Rasheed was a person of such a high calibre that history has not forgotten him and nor will it be forgotten.During his time some poet said;"
"O Haroon,if someone desires to meet to meet you,they may
meet you on the borders of the enemy or in the Haraamain."
This implies that he was so zealous that he was either occupied in fighting the enemy or in praying in the Haram,for blessings and good fortune.

## HAROON-AR-RASHEED IN THE SERVICE OF IMAAM SAHEB

Do you really know who Haroon-ar-Rasheed was? He was that Abbasi Khaleef for whom great and notable kings feared.He was the backbone of the Ulema and the pious ones.There were no bounds to his virtue.In his era,the Islamic government was regarded with such awe that when he addressed the Roman governor as "O,The dog of Rome",the governor was so delighted at being addressed at all that he placed the letter on his head ,kissed it and was proud of the fact that the government of Baghdad had honoured him.

During the rule of Haroon,no one remained unclothed or hungry.He was not favouritism and respected the knowledge and language of others so much that upto today his name remains outstanding in this regard.

Immediately after becoming the Khalif,he proceeded for Haj.When he came to Madinah,the people came out to welcome him.Imaam Saheb was also present.When Imaam Saheb saw him,he was very happy and said that Imaam Saheb's book,Muatta,had reached Baghdad and that he has emphasised the importance of studying it to the youth in his family.

Haroon Rasheed once summoned Imaam Malik to the royal court to read the Hadith of Muatta to his children.
Imaam Saheb came but he did not bring the Muatta with.When Haroon inquired as to the reason for this,to which Imaam replied:"Haroon,knowledge has come from your house,Humiliate it or Honour it."Haroon was silenced and,together with his sons he proceeded to the lesson of Imaam Saheb.A huge crowd of students had gathered for the same purpose and Haroon asked Imaam Saheb to remove the rest of the students and to read the Muatta for his sons alone.Imaam Saheb reply was:"What! should I destroy the rights of so many muslims just for one person."Haroon was silenced again.After Haroon seated himself on the masnad(platform from which the lesson was delivered),Imaam Saheb observed:"Ameerul-Mu'mineen,humility is a good quality."On hearing this Haroon descended from the platform and sat with the rest of the students.Haroon then requested him to read.

Imaam Saheb remarked that this was contrary to habit and indicated to one of his students (Mueen bin Essa) to read.Haroon and his sons listened to the Muatta.

You have now witnessed how independent Imaam Malik was.He did not spare the value of knowledge for the pleasure of the kings.

## AN INCIDENT REGARDING THE SHEIKHUL-HADITH OF DEOBAND MOULANA ANWAR SHAH KASHMIRI.

The writer himself has witnessed this incident.Hadhrat Moulana Anwar Shah Kashmiri (R.A.) went to Hyderabad.He stayed in Abed Road by a famous lawyer.This was during the era of Sir Akbar Hyderi.A messenger came with a message from the royal house,that Sir Akbar conveys his salaams.Moulana conveyed his salaams as well.The lawyer took the Moulana aside and explained that this meant that he wanted to meet the Moulana.Moulana replied that since he had never met Sir Akbar before,the only reason he could have called him is because he is the Sheikhul-Hadith of Deoband and an Aalim.Addressing the lawyer directly ,he said:"Listen,lawyer!Knowledge does not

go to the door of anyone.He who honours knowledge,goes to its door."

The messenger departed and returned with another message that Sir Akbar is coming himself but there will be no other meeting time.

Hadhrat Shah Kashmiri remarked that he will not let the one who is seated,rise and it is clear that when Sir Akbar comes ,others will not come.On that very day he went away from Hyderabad because there was a possibility of Fitnah(trouble).
Now let us return to the story of Haroon.

## THE RECITATION OF MUATTA AMONGST THE ULEMA

On the journey to Hijaz,the Ulema of Iraq accompanied Haroon.Qazi Abu Yusuf,who was the highest ranking Qazi of the Abbasi Kingdom was also present.Haroon-ar-Rasheed organised an Academic Congregation(function).

Imaam Saheb started reading the Ahaadith from Muatta.The Ulema remained silent when Imaam Saheb completed the law,which implied that they had no differences with it.

He was an ocean of laws and regulations which spread and flowed.At the end of the function,Haroon delivered a speech and said :"Honourable Ulemah of Iraq and Hijaz,do you have any differences with any of the laws you have heard from Imaam Malik?".

They all replied that they did not have any difference but there was one law which they still do not understand.Haroon called Imaam Saheb and asked him to explain the law.Imaam Saheb substantiated the law from the Quraan and the Hadith and they all agreed upon it.They accepted the Muatta as being worthy of being acted upon.

Imaam Saheb reminded Haroon about the poor and oppressed in Madinah.He ordered a huge sum to be given in this direction.

Haroon wanted to display the Muatta on the Kaabah for all the countries to act upon but Imaam Saheb prohibited this.

## DIFFERENCE OF NARRATION DOES NOT NEGATE THE TRUTH

He said that the Sahaba also used to differ in some laws and their difference was truth.These pious people dispersed to various places and taught the Sunnat of Rasulullah(S.A.W.) and the various laws.The truth is that so many Sunnats underwent

some change.If,initially it was permissible to reply freely while in Salaat,but eventually it became prohibited.Today if one replies in Salaat then one's Salaat is nullified.When the pattern of Salaat performance was completed ,the laws changed.This type of difference is also found in saying" Ameen",audibly and in the raising of the hands.It is agreed that "AMEEN" was said audibly and while going into ruku or after ruku,the hands were raised.The discussion is whether this was done till the end or whether this pattern was changed.

Those who were blessed to serve Rasulullah(S.A.W.) in the earlier times and were not with him later did not report contrary to what they saw.Many laws changed due to changing conditions.Those who heard one law at one time and departed and were not there when the law changed,cannot be regarded as acting contrary to the truth.At that time there were no telephones and faster means of communication that we have today so this should not be a cause for confrontation due to variation in the law.

On the principals of law wherein the differences between Islam and Kufr is encompassed,there is no difference amongst the Ulema of the Ahle Sunnat Wal Jamaat.Hanafi,Shaafi,Hambali and Maliki are unanimous on those beliefs which result in Islam and those which result in Kufr.

## PERSONAL VIRTUES

He spent the time between lecturing and issuing of Fatawas in the recitation of the Quraan.More Ibaadat was performed on Jumuah night(Thursday) and on the first night of every month he spent the entire night in Ibaadat.He regarded any noise-making and rowdiness near the blessed grave of Rasulullah (S.A.W.) as a great disrespect to the status and dignity of Nabuwwat.The Hadith of Rasulullah(S.A.W.) was not narrated until ghusl and wudhu was not performed.

He never rode a conveyance in the alleys of Madinah.How can the earth upon which the blessed feet of the leader of both the worlds walked ,be trampled upon by an animal?.

When the blessed name"Muhammed"was mentioned, then the colour of his face changed.

## GENEROSITY

Once Imaam Malik was showing his stables to Imaam Shaafi.The latter praised some of his horses.He then gifted the whole stable to Imaam Shaafi.
Every year he gifted eleven thousand dinars to Imaam Shaafi.

## HOSPITALITY

When Imaam Shaafi stayed over for the night then Imaam Malik brought and laid the food himself and he also brought the water for the wudhu of the Fajr salaat himself.When he saw him off at the bazaar ,he paid for the hired conveyance himself and also gave him a small bag of money.

## RESPECT FOR THE AHLE-ILM(PEOPLE OF KNOWLEDGE)

You have just read how displeased he was with Haroon-ar-Rasheed for sharing his seat while he was delivering a lesson.However,when Imaam Abu Hanifa came to him,he spread out a cloth for the Imaam to sit upon and when he(Abu Hanifa) departed,he remarked that :"This is Abu Hanifa of Iraq,who,if he desired to prove that the pillars around are gold,he could do so".This pious person did not respect nor value material wealth as much as he respected and valued the people of Ilm.

## THE SPREADING OF IMAAM MALIK'S MUNIFICENCE

There were reputable and great Ulema and Muhadditheen in Madinah but the fame and status reached by Imaam Malik was not reached by the others.Not only did students of Madinah attend his lessons but from Makkah,Madan,Taif,Syria,Damascus,Hamas and Baitul-Muqaddis. Also from Baghdad,Basra,Kufa,Persia,Karman,Hamdaan,Rai,Nisapur,Tabristan,Taus,Samarqand,Bukharia,Egypt,Alexandra,Africa,Tarablis,Marquis,Tarbala,Italy and all the surrounding areas.

This was the blessed fulfilling of the prophecy of Rasulullah(S.A.W.).Hadhrat Abu Hurairah(R.A.) narrated that Rasulullah(S.A.W.) said:"Shortly a time will come when people will rush on camels to seek Ilm(knowledge),but will not find a greater Aalim anywhere but in Madinah."

How many people must have benefited from Imaam Malik,who taught Hadith and Fiqh for sixty two years.Experts like Imaam Abu Hanifa attended his lessons and pious ones such as Imaam Shaafi(who was called THE CLASSIFIER OF HADITH,) attended his lessons.

Hadhrat Sufyaan Thauri(who was the Imaam of Kufa and to whom the last miracles are prescribed), attended his lessons.Qazi Abu Yusuf,who was the chief judge of the Abbasi government,and numerous other authorities of history whose names are taken with respect and honour,benefited from Imaam Malik(R.A.).

There were not only Ulema and Fuqahaa amongst his students ,but mystics,dervishes and such pious ones who had seen the Sahaaba.Then there were those who were governors of large cities,the wealthy and the leaders and deputies of the Muslims.Manzoor,Mahdi,Hadi,Haroon Rasheed,Ameen,Abdullah and Mamoon.

The Fuqahaa of the times,the judges of the times,the great Sheikhs,Jaafar Saadiq,Abdullah bin Dinaar,Ibrahim bin Adham,Zunnoon Misri,Muhammed bin Fazal bin Ayyaaz - who are regarded, even upto the present time ,by Arabs and non-Arabs, as their leaders and guides,have benefited from Imaam Malik.

Poets,historians,Mufassirs(explainers of tafseer) experts in literature, and if there was one link or two links between those who studied under the students of Imaam Malik,they used to boast about this fact.These include Imaam Ahmed bin Hambal,Imaam Bukhaari,Imaam Muslim,Tirmizi,Abu Daud and Nisai.

Imaam Nawawi wrote in the seventeenth century :"The chain of narrators which I found to be closer than Bukhari,Muslim and Sahih is the Muatta of Imaam Malik,who is the Sheikh of all these Muhadditheen and Imaams."

## METHOD OF NARRATING HADITH.

He used to narrate Hadith with complete tranquillity,total consideration and due attention.At times he sat on a high place and at times he stood.Students sat in front and at the back with pen and ink.The Imaam used to narrate and the students wrote.At times some of the Hadith used to be in front of him and at times he used to narrate from memory.If the gathering was huge,then a student was positioned in the centre to transmit the Imaam's words.

At times the Hadith,Fatwa or commentary was dictated to a student who read the same to the other students in the lesson.The Imaam listened,adding,subtracting or explaining wherever necessary.

In Bukhari some Hadith are quoted like this:"Imaam Malik informed me,"and at other places it is narrated that:" I have read Hadith in front of Imaam Malik".This means that Imaam Malik listened while some fortunate student read the such as the narration of Habeeb,who recited many times in front of Imaam Malik.

The greatest speciality of Imaam Malik is that he was from the pure soil of Madinah,and lays buried there as well.

He stayed in the house of Hadhrat Abdullah bin Masood(R.A.) and occupied the area

from which Hadhrat Umar(R.A.) used to conduct his activities from.

Madinah is the Darul-Hijrat(house of hijrat) where Rasulullah(S.A.W.) and the Sahaaba(R.A.) migrated towards.
Because of the great love that Imaam Malik had for Madinah and because of his great contribution to the science of Hadith,he is referred to as the "Imaam of Darul-Hijrat."

## HIS WORKS

From all his works the Muatta holds the highest status.The Ulema have accepted this to be the best book after the Quraan.This is the first compilation of Hadith which emanated from Madinah.After the Quraan,this is the first book on the words of Rasulullah(S.A.W.)

The status of the" Sahih Bukhari" of Imaam Bukhari came a hundred years later.Imaam Shaafi(R.A.) says:"After the Quraan there is no better book on the surface of the earth,than Imaam Malik's Muatta."Not a night passed by wherein he was not blessed with the sight of Rasulullah(S.A.W.) in his dream.
The mystics can easily say that his status must have reached that of the Sahaaba(R.A.).

## DEMISE

He passed away at the age of 86 on the eleventh Rabiul-Awwal 179(A.H.).He is buried in Jannatul-Baqee.

Shawwaal 1415
March 1915.